Storia. L'itinerario percorso da Rosario Romeo

# Quell'impegno civile per il Sud

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Tradizione & giochi. C'è chi sostiene che la tombola napoletana sia una variante di un antico passatempo africano, il Samsan



## Magica realtà inumeri

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Storia. L'itinerario percorso da Rosario Romeo

# Quell'impegno civile per il Sud

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SECTION AND PERSONS ASSESSED. instaurazione di quella particolare atmosfera tipica STREET, ST. Print, Married Street, delle festività natalizie, che married particular and delicate predispone alle chiacchiere, alle battute e, perché no, a TRANSPORT OF WATER OF tirare fuori un mazzo di DESCRIPTION OF THE RESIDENCE \$50 production (Company) or 1 page 1990 per carte, o una scatola di NAME OF STREET OF STREET giochi. La scelta è quanto SCHOOL SECTION mai vasta: dalla classica THE RESIDENCE IN COLUMN THE RESERVE tombola napoletana, al NAME AND ADDRESS OF TAXABLE PARTY. vecchio ma caro gioco WHEN PER SHARE OF PERSONS dell'oca, agli stranieri Risiko, CONTRACTOR OF THE PERSON. THE REST COMMAND AND PERSON. Cluedo e Trivial. "Giochi di THE RESERVE AND ADDRESS OF THE PERSON. 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Chi non STREET, SQUARE, SQUARE, SQUARE, conosce le sue regole? L'ambo, il terno, la SHARE quaterna, la cinquina e la AND REAL PROPERTY. ME HANDS WE SHARE ME ricca "tombola" vengono NAME AND ADDRESS OF TAXABLE PARTY. the last party of the last of inseguiti dai partecipanti, Name of Street, or other Designation of the Owner, where the Person of the Owner, where the Owner, which is the Owner, where the Owner, which is the Owner, where the Owner, which is the Owner, NAME AND ADDRESS OF TAXABLE PARTY. amici e parenti, tra simpatici No. of Concession, Name of Street, or other Designation, Name of Street, or other Designation, Name of Street, state Proposition in which the e rumorosi commenti; e capita spesso che si debbano ripetere ad alta voce gli ultimi due numeri estratti, perché il nonno, o la mamma dall'altro capo della tavola si erano distratti a chiacchierare con il vicino. Tutti, o quasi, quindi, sanno come si gioca. Ma quanti sono a conoscenza delle antiche origini della tombola? 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Natale con i tuoi, Pasqua

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Il Giornale di Napoli - Terza pagina - Sabato 22 dicembre 1990 - pagina 3



### Magica realtà numeri

Di Marina D'Agnese

caselle vuote in cui andavano disposti dei cocci; e il popolo partenopeo avrebbe inserito i numeri dall'1 al 90. La tradizione di questo gioco esiste dunque a Napoli da secoli, e ha resistito indenne ai raffinati giochi d'importazione, sbarcati in terra partenopea insieme all'albero di Natale. Dall'immediato dopoguerra, infatti, per l'avvento della cultura americana, l'antico gioco aveva gradualmente perso il ruolo di sovrano delle festose ore natalizie, pur continuando ad essere privilegio ed appannaggio di pochi ambienti autenticamente popolari. Ci si vergognava delle proprie radici, considerate intellettualisticamente volgari; si bandiva dalle proprie case e dagli ambienti frequentati il ricco

del dialetto e dell'etnos. Ci fu allora chi verso la seconda metà degli anni settanta decise di non poter assistere inoperoso al tramonto delle tradizioni. Roberto De Simone innestava nuove linfe di cultura sulle assopite sedimentazioni degli antichi costumi musicali. E Giovanna Marini cominciò a vagabondare di borgo in borgo alla ricerca di suoni ed afflati veraci. Agli inizi degli anni Ottanta scese in campo il grafico napoletano Vittorio Bongiorno; sospinto da un profondo ed affettuoso interesse per il recupero delle più autentiche espressioni della tradizione partenopea. Si rese conto che per appassionare nuovamente tutti alle proprie radici culturali era necessario effettuare un'operazione

particolare, atipica quanto simpatica e coinvolgente: restituire al popolo napoletano la sua tombola, trasformandola in un prodotto commerciale dal vago ma persistente profumo sociale. Fu così che si immerse nei vicoli della Sanità, prese a percorrere le strade di Bagnoli, Ponticelli, e di tutti quei luoghi dove si annidava, aggrappata ai muri ed agli abitanti, la tradizione popolare. E lì sopravviveva il gioco della tombola più propriamente "bonafficiata" (o anche bonafficiatella), ancora caparbiamente legato alla trasmissione orale. Non esisteva alcuna visualizzazione grafica del gioco. Il numero estratto veniva automaticamente "tradotto" in immagine, e

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THE RESERVE THE PERSON

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THE RESERVE AND ADDRESS.

L. Woodson, Street, St

THE RESERVE AND ADDRESS.

"tirata" erano in grado di

convertirlo immediatamente somiglianza, ricorrendo a nel numero riportato sulla date. La bonafficiata era giocata da tutti, in ogni cartella. L'insieme dei numeri, e parallelamente ambiente; per coprire i numeri segnati sulle cartelle dei significati ad essi abbinati, dava modo di si usavano pezzetti di buccia d'arancia, fagioli, creare una storia gustosa. maccheroni. Il tutto si inseriva in Nei circoli borghesi si quell'eterno sforzo prodotto offrivano ai giocatori raffinati dal popolo nel tentativo di pezzi di vetro molato: per forzare la realtà. fare bella figura! Purtroppo costringendola a svelarsi e nella generale, catastrofica magari a regalare qualche dimenticanza del dialetto attimo di felicità quantificata partenopeo tutto ciò in lire. Nel tempo i novanta rischiava di andare numeri della smorfia irrimediabilmente perduto. napoletana sono stati sgretolato dalle mareggiate caricati di simboli ed di modernismo dilagante. immagini, attraverso metodi A questo deplorevole stato empirici di interpretazione di cose si è opposto del reale; si ricorreva alla Bongiorno con la sua matematica per ottenere tombola; con certosina formule che permettessero pazienza ha annotato i di carpire la magicità significati più o meno simili contenuta in un oggetto: riscontrati nei vari quartieri ovvero si attribuiva un da lui visitati. Ha percorso numero ad una cosa Il cammino della determinata per napoletanità, spingendosi assonanza, per fino a

"brooklino", oltre che in napoletano. La tradizione orale è stata restituita ai napoletani, una volta realizzata la sua trasformazione in un qualcosa di più immediato, fisico. Il design è accurato: le linee e le curve dei numeri sono quelle più squisitamente partenopee, le raffigurazioni sono state scelte tra i simboli più in uso, la scelta pilotata da un attenta analisi delle voci più diffuse nei vari quartieri e tra le comunità napoletane nel mondo. Il successo della trovata ha scatenato la corsa all'imitazione ed alla falsificazione. Ma non c'è da temere: spingendosi a via San Gregorio Armeno si può essere sicuri che quella esposta è l'edizione principale della tombola napoletana. Non poteva essere altrimenti, tra le bancarelle di questa strada da sempre irriducibile difensore della tradizione della cultura partenopea. E se si fa una capatina da Don Peppino, si può anche scambiare qualche battuta con questo simpatico personaggio, il più anziano e fervido sostenitore dell'originale tombola napoletana. Il Museo del Folklore a Roma la ha ospitata fino al 1985, quale oggetto rappresentativo della tradizione e della cultura popolari; e nel 1893 in una cerimonia ufficiale fu consegnata all'addetto culturale a Roma Luo Jin Biao che l'avrebbe offerta quale regalo del Governo italiano all'allora ministro della Cultura Popolare cinese, Lou Weishi. Un tema di permanenza tenace delle radici nell'animo e nel territorio partenopei, val la pena di ricordare che ha resistito al tempo e all'invadenza dei nomi di personaggi di tutti i periodi storici una stradina nel quartiere di montecalvario, tuttora detta Via Bonafficiata Vecchia: un tempo ospitava l'amministrazione e la ricevitoria del lotto, Bonafficiata appunto, come se fosse beneficiata. Vecchia perché erano i vecchi uffici del Banco lotto Regaliamoci allora in questo periodo le allegre e caotiche giocate a "Bonafficiata", ricordandoci che "tombola" era detto il panariello da cui si tiravano i numeri. Solo nel dopoguerra il termine fu italianizzato, estentendo tombola a tutto il gioco. Passatempo che pare sia prediletto anche da i minatori irlandesi, che non giocano a Bingo, ma proprio

a "Tombola", attribuendo ai

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Luigi Marchese tra tecnica e fantasia

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MARIN SHOWS THREATH